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Men of Goodwill

WE CAN still hear the song of the angels, "Peace on earth, goodwill toward men," or as it may be rendered, "Among men of good will." That song must never die. Peace cannot abide among men of ill will; peace must abide among men of good will. Men of good will are the prerequisites of peace. It is the business of the church of the Prince of Peace to produce them. World peace will never come by disarming men but by disarming minds. Disarmament of minds is necessary to prevent the rearming of men who have been disarmed. But disarming of men may facilitate the disarming of minds. Therefore, we can be enthusiastic about disarming men but vastly more enthusiastic about disarming minds. If the minds of the men at the top can be disarmed the men down the line will not be armed. Fundamentally, peace must be made by dealing with the mind itself, with its fundamental qualities, its very nature. It is said frequently that human nature cannot be changed. This is a denial of the dynamic of the Gospel. It makes all things new. We Christian teachers must rejoice in the priceless possession of the Gospel which is the power of God and that it is our privilege to present the only philosophy and only power that will produce the peace of God that passeth understanding.

J. A. S.

Economic Aspects of the Liquor Traffic

By M. C. Waltersdorf*

THE political, moral, and social problems of the liquor traffic overshadow the economic problems involved. However, since the diversion of production of consumption to and from liquor in which traffic has been carried on cannot fail to have at least some economic effects, it may be assumed that economic consideration should contribute toward a better understanding of the problem. The popular belief ordinarily prevails that the liquor trade is an economic benefactor of utmost importance. A consideration, however, of the economic aspects of the liquor problem fails to substantiate this belief. Frequently propaganda and inadequate statistics have been used to show the economic desirability of the liquor trade and to beguile the public into believing that the traffic in liquor is of great economic importance. In view of this fact it is believed desirable to point out some of the economic fallacies of this belief.

The economic phases of the liquor problem which have received most attention in recent years are those concerned with the effects of the liquor business upon agriculture, the efficiency of labor, public finance, savings, business resumption, and unemployment. Prohibitionists on one hand have tried to prove certain beneficial economic consequences, while repealists on the other hand have aimed to show that certain advantages would be derived from legalizing the liquor industry. Both sides have tried to be impressive and resorted to extensive summaries of facts and opinions which were either quite inadequate or so complicated by other factors as to preclude any sound basis of conclusion. The absence also of impartial criticism and interpretation has limited their effectiveness in convincing the thoughtful reader. It is hardly to be expected, therefore, in discussing so controversial a subject that one can remain above suspicion of bias, regardless of how unbiased he may aim to be in pursuing accepted principles to their logical conclusion.

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Much of the significance of liquor is due to the peculiar effects which it has upon consumption. The redirection of consumption from other commodities to drink not only has its moral and social effects, but has economic significance. The economic disadvantage of satisfaction secured from the consumption of liquor is that it does not lead to an ever-expanding desire for other things. Consumption of liquor fulfills a want in a manner which may go far toward lessening other wants. A given amount of liquor or a given commodity may each absorb an equivalent number of dollars from the purchaser's income, but the economic effects of the purchase may be quite dissimilar. To consumers whose habit of liquor consumption is fixed, its consumption can be considered not only as an end in itself like many funds or services, but a means of satisfying wants in such a manner as to dull, temporarily at least, the user's desires for other things. Frequently satisfactions found in liquor begin and end where it is consumed. Such satisfactions are prone therefore to remove people from the ranks of consumers of goods in general, and confine their demands to a specialized and a deceptive satisfaction which may lead them further away from other wants. The more effect these satisfactions have upon the consumer, the less possible does it become for him to own other things; and the less confidence is he likely to have in himself, or others have in him that he can be trusted with those things.

The purchase and use, for instance, of an automobile stimulates demand for many complementary goods such as gasoline, roads, tires, and tourists' facilities. The purchase of a house arouses desires for furniture, equipment, and services. The stimulation of these complementary wants provides an incentive to work and earn money to satisfy them. This incentive in time may far exceed the initial incentive involved in the desire for the thing itself. The effect of such stimulation upon consumption and work cannot be regarded lightly in a country whose prosperity depends so largely upon mass consuming power spread over a wide range of available products.

Prior to repeal of prohibition it was claimed that a return of the liquor industry would automatically create a large volume of consuming power, and consequently would lift us out of the depression. This contention must be seriously questioned. Even

if the primary effects of the new demand were considerable, the secondary effects on wants and demands for a thousand and one other products might be serious. The net addition in the amount spent for liquor would not only be diverted from other goods, but the discouraging effects of liquor consumption on wants and incentives to satisfy wants through increased earnings would be an important consideration, if drinking greatly increased. As a result of these secondary effects, particularly in cases where no effective control on liquor consumption is established, there may be a tendency among lower income groups whose consumption of liquor increases sharply to return to goods and services typical in pre-prohibition times. Even such a tendency would not have any widespread effect on total consumption. Under repeal of prohibition new purchasing power can be created only in so far as additional wages, rents, and profits are forthcoming from the production and distribution of liquor. Other sources of purchasing power which can be drawn upon to provide additional purchasing power are the savings of individual consumers, or credit of the community. It does not necessarily follow, however, that any or all of these factors will be increased by repeal.

The elimination of prohibition will not cause any sweeping change in demand with widespread effects on total consumption. A large part of the liquor now passing through legitimate channels of distribution replaces the bootleg liquor formerly consumed. There may be some shift in the type of product such as from distilled spirits to beer. Furthermore, the price schedules established under the present system of control may have the same effect which bootleg prices had in lessening consumption, especially among the mass of consumers. In case liquor prices are high or are adjusted upward, this deterrent may play an important influence. This factor is already recognized and efforts are being made in some states to specialize in brands of liquor which can be sold at lower prices.

Other factors which may act as a check on the diversion of demand to legalized liquor are the new habits of consumption which mass production and increased leisure have made possible. Mass production has not only greatly increased the consumption of relatively cheap and attractive goods and services such as automobiles, house furnishings, moving pictures, radios, and sport-

ing equipment, but increased leisure has created fixed habits with reference to their use and enjoyment. Prohibition, together with economic advances and engineering, has probably aided in the fixation of these habits. The substitution of repeal for even inadequately enforced prohibition cannot entirely destroy these habits. Goods that formerly were classed as luxuries now are considered necessities. To what extent the standard to which people have become accustomed in the use of these goods will be abandoned for greater consumption of liquor under repeal remains to be seen. The desire of the disheartened steel-worker of pre-prohibition days after seven twelve-hour days of hard labor for the intense satisfactions of whisky drink are less likely to recur in the mind of the same man who now is far less fatigued after six days labor of six or seven hours each with a home and a car to enjoy. Truly the discouragements incident to unemployment and poverty may reëstablish the desire for some solace, but normal livelihood offers many counter attractions which did not exist in the pre-prohibition days.

The distribution of liquor has always been a highly wasteful process. Few industries have been more over-expanded than the liquor business. During pre-prohibition days saloons were far more numerous than the requirements of adequate distribution warranted, and they also had a deleterious effect in many localities on the value of neighboring real estate. Few commodities had a higher cost of distribution than liquor retailed in the saloons. This higher cost did not reduce the consumption of liquor, since much of the profit was used to encourage and extend the liquor habit by means of all types of subtle advertising and clever merchandising.

During prohibition the cost of liquor distribution increased still further. The sums used for corrupting officials, and the amounts charged the consumer to compensate for the risks of confiscation by enforcement agents and of violence on the part of competing bootleggers became large. Moreover, if the government enforced the law more strictly, these charges would be further increased. In many urban areas local monopolies were virtually created in the wholesale liquor trade. Resort was often taken to subsidize groups to enforce local privileges in supplying the trade. This meant the use of violence in the protection of a monopoly. Built

on violence and corruption, these monopolies ordinarily were highly unstable. The social cost of this instability increased faster in lives and corruption than the price paid by the consumer. The large profits of the trade under monopoly conditions encouraged a continual cropping up of ambitious competitors who for a time would lower prices but soon were removed by the methods customary to the business.

It was thought that the elimination of these profits would destroy the incentive to maintain and secure the advantages of monopoly. This constituted one of the chief arguments for repeal and legalization of the liquor industry under license and taxation. It was believed that government control, if effectively maintained, would produce tremendous revenue and eliminate the bootlegger. It was overlooked, however, that some of this revenue would have to be spent to police the government monopoly and keep these underworld competitors out of the business, and that unless a relatively low tax were levied on liquor, the bootlegger would be able to compete with the legitimate producer and distributor. Obviously the bootlegger was underestimated. It was supposed that he would be put out of business by repeal. Recent developments show that bootleggers are still doing a large business in hard liquor, and consequently are keeping the Federal agents busy. They are manufacturing large quantities of liquor, and the government is increasing its enforcement squad to cope with the difficulty. The Treasury department has already seized 150,000,000 gallons of illicitly produced liquor, and no doubt will seize more in the next few months. The bootlegger is selling his product without paying Federal taxes, and therefore can undersell the legitimate industry. He also operates in dry states in which the legitimate producer does not dare to operate. The present rate of taxation means a big profit to the outlaw manufacturer and seller who does not pay these taxes, and this makes it economically possible for him to compete with the legalized industry. As a result of this illicit trade the net revenues from liquor taxes are not reaching expectations. It may be necessary ultimately for the government to reduce taxes on liquor in order to make it uneconomical for the bootlegger to compete with the legitimate industry.

Some opponents of prohibition thought that the new facilities

required under a government controlled system of liquor distribution would demand more capital, equipment, and labor than under prohibition. This it was believed would prove an effective stimulus to business. The fact was ignored that a large proportion of the new facilities required under governmental control of liquor distribution would be substituted for the capital, equipment, and labor formerly used in the bootleg trade. It is possible that because of the more efficient use of equipment, the elimination of wasteful duplication of enterprises, and the destruction of liquor properties by enforcement agents, the investment as well as the number of persons employed are no greater now than formerly under illegal distribution. The amount of capital and labor employed in relation to volume of trade in liquor is far less under governmental control than under an illicit system of production and distribution.

From a broad national viewpoint it is difficult also to see how any vital improvement in the prosperity of the farming industry can be expected as a whole through the legalization of the liquor industry. The quantities of agricultural products used in the production of alcoholic drinks really constitute an insignificantly small part of the country's total production. Moreover while the return of legalized liquor helps some farmers and provides a market for their products, it does not aid the farming industry as a whole, and consequently is not likely to affect the farm relief issue in any important way. It may cause a change in demand from one set of agricultural products to another, but the products of agriculture find their way to the final consumer in so many forms that the farming industry as a whole is affected far more by the total consuming power of the country for all products than by a relatively minor shift to or from a commodity using farm products in its production. This shift in demand from one agricultural product to another may affect certain farm areas. An increased consumption of alcoholic beverages under the present system of liquor control may increase the market for certain grains and hops, but the purchasing power so diverted will probably be lost to the farmer in other lines such as truck gardening, dairy products, fruit, hides, and meats. Certainly the net effect of legalized liquor on agricultural demand will not be of such crucial impor-

(Continued on page 23)

The Place of Vital Religion in the Solution of Race Relationships

By James E. Clarke*

WHO chose that title for an article? Certainly the writer did not. Probably such a title would never have occurred to him. This is not said in criticism of the person who did choose the title, but merely to emphasize a point of view—a very practical point of view.

To the writer the topic is to be paralleled by such a question as this: "What is the place of the heart in the human mechanism?" Well, even those of us who make no claim to be physiologists or scientists of any kind know the answer to that question. The heart holds the central place. In fact, in a real sense, the heart is the whole place, for the whole human mechanism ceases to function when the heart ceases to beat.

What then is the place of vital religion in the solution of race relationships? Well, vital religion is the whole place. The solution of problems growing out of race relationships is absolutely dependent upon vital religion. The fact is that the solution of all our human problems is dependent on vital religion. Progress of all kinds in the realm of human welfare roots back in religious sentiment and purpose, and the main hindrance to such progress is to be found in the lack of vital religion.

Put the emphasis on that word vital. We are not thinking about *formal* religion as manifested in rites and dogmas, organizations and ceremonies. Men who are most dogmatic (which is perhaps just another way of saying most prejudiced) may contribute very much to the establishment, to the maintenance, to the propagation of some particular formal belief without contributing anything to the solution of our human problems. In fact, dogmatism and prejudice merely increase those problems. It is only that certain kind of spirit which is implied in the term vital religion, which solves the social problems of mankind.

Turn to the Old Testament—the words of Micah: "He hath

* Editor Afield of the Presbyterian Tribune.

showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" There is no dogma there, no rite, no ceremony—just vital religion. Or, take a similar passage from the New Testament, from James: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." There again is vital religion. And in neither passage is there the slightest intimation that it should apply to white men instead of black or yellow or red men; to Nordics, instead of some other racial line; to 100 per cent Americans instead of descendants of aborigines—who were the only 100 per cent Americans!

In short, vital religion is not stopped or sidetracked by any of those artificial barriers which have been erected by participants in the class wars of many kinds which have been characteristic of human life. Vital religion breaks through all of the prejudices and customs and partisanship which tend to separate men into antagonistic groups and it develops the ideal of the brotherhood of man because it recognizes unflinchingly the fatherhood of the infinite One who is the God and Father of us all.

The writer recalls a never to be forgotten incident of his early days in the South. It was in the home of members of his church when he was a young pastor—one of the two or three homes of his intimate acquaintance which he came to recognize as representing the wholly "unreconstructed" Southern family. Its members were more devoted to the traditions of the Confederacy than any Confederate veteran he ever knew. But in some way they managed to keep their traditions and political preferences in a watertight compartment, into which no religion ever seeped, and the contents of which seemed to have no effect upon their religious life outside of that compartment.

Making one of his earlier pastoral calls in that home, the dearly beloved gray-haired mother, always sweetly gracious and hospitable, suddenly said, "You must see our new baby." Excusing herself from the living room, she returned in a moment with a black pickaninny in her arms. Manifesting toward it true grandmotherly affection, she exhibited it as any doting grandmother would exhibit a first grandchild—her own children were childless. She counted the black, shiny-faced bit of humanity as "her

baby." And for several years her pastor always had to see that baby when he called.

How came the black baby to be receiving the personal attention of a highly cultured and well to do Southern matron and her children? It was the child of the cook—an illegitimate child at that. Yet, in spite of all the treasured traditions which would have made this family appear as violently antagonistic to every theory concerning justice and equality for the Negro, vital religion made these people think of and act toward this illegitimate black child as if it were indeed "their baby."

"Jews have no dealings with Samaritans." Do you recall that sentence in John's gospel? The well-known fact led a Samaritan woman to ask of Jesus, "How is it?" Well, it was because Jesus was more than a Jew. He was the very Son of God—the manifestation in human flesh of what "vital religion" in all of its fulness would reveal of the possibilities in man. And do you remember that one "good" Samaritan who ministered to a sorely wounded Jew when men of his own race and religious faith "passed by on the other side?" And of that despised Samaritan Jesus, the Jew, said what? "Go, and do thou likewise!" That is, whatever your prejudices, your racial antipathies, your theories about an ideal society, the one convincing, converting, transforming power, not only in racial relations, but in all life, is the kind of spirit which is in mind when we speak of "vital religion."

That dear old Southern matron possessed such a spirit to a marked degree. Before such a compelling inner dynamic none of the theories and traditions in the midst of which she had been reared could stand as a barrier when she looked upon an uneducated, undeveloped Negro woman "in trouble" and when there came into the world that tiny bit of black humanity in sore need of the care that only "white folks" could bestow. I cannot so affirm, but I have no doubt (because we are so alike inwardly) that there were some colored women, even church members, who "passed by on the other side" when they discovered the misstep of the cook of their own race—possibly of their own church. At any rate, I have known it to happen among white people. But my charming, white-haired parishioner—hers was the spirit of the "Good Samaritan."

Does one arise to object, saying that it was just human sym-

pathy? Call it that if you wish, but I reply that its origin is divine. What has brought so much of such sympathy into the hearts of men? The indwelling spirit of Christ—nothing less. Read human history and learn the truth of that assertion. And in the spread and dominance of that spirit is the only hope of the solution of racial and social problems.

I have genuine sympathy for the fine purpose of many Negro leaders who call vehemently for racial justice, sometimes even urging members of their race to arise and arm themselves and by force secure what is their right. But, frankly, I have no sympathy with the methods they propose and, moreover, I am quite sure that intelligent, Christian Negroes agree with me. Just a few days after I was asked to write on this topic I was invited to speak to a group of perhaps 1,500 Negro school teachers at the opening of one of the most beautiful auditoriums in the South—the new chapel of the new administration building of a state-supported normal college for Negroes. I spoke on this very theme. The approving response might have seemed remarkable to one who did not know what I know—that most of our Negro school teachers are sincere Christians, seeking to follow in the way of Christ. It's the only way.

Driving and Drinking

If you must drink, don't drive. If you must drive, don't drink. That is the advice of the editor of "*Westways Magazine*" of the Automobile Club of Southern California. Since repeal, deaths from accidents in automobiles in eighty-six leading cities of the United States have averaged 110 more each month than in the same months of 1932-33. At the same time there has been no substantial increase in the aggregate miles motorists have driven. If anything, the mileage is less. The Fifth Horseman in the automobile cavalcade is the drunk driver. Cars in the hands of the inebriate are deadlier than ever. Mars is a piker in comparison. America's Public Enemy No. 1 is the drunk driver!

—*Los Angeles,* (Calif.) *Times*

Toward Better Motion Pictures

THERE can be no doubt of the widespread interest and concern of both pastors and people in the question of motion pictures as a vital factor in our modern life. From all parts of the country, ministers have sent interesting accounts of the attention and response elicited by the discussion of this problem on October 21.

To date, our record shows 5020 signers of the Declaration of Purpose, reported from 16 states. This number is, of course, no accurate indication of interest. In some cases, the pastor did not present the declaration, while in others, the congregation expressed approval but were unfavorable to any form of pledge.

Many interesting responses were reported. Some young people were definitely opposed to signing anything; others were willing to do so if they might reserve their right to determine which pictures were suitable and which unsuitable. Still others were eager to register their opposition to salacious pictures.

As a means of carrying on the crusade, many churches plan to post film reviews on the bulletin board; others are cooperating with community organizations in pre-viewing pictures scheduled for future showing in neighborhood theatres; still others are planning to form Better Films Councils for more intensive study and constructive action.

May we take this opportunity to thank those who have sent us these interesting reports and suggestions? We shall all find them stimulating and helpful as we formulate plans for continued effort to make motion pictures a constructive factor in our national and church life.

"How to Select and Judge Motion Pictures" by Worth M. Tippy. Federal Council of Churches, 105 East 22nd St. N.Y. Single copies 25 cents; 5 or more 20 cents each; 25 or more, 15 cents each.

Security of the Family

By Worth M. Tippy and Zella Ward Tippy*

THERE is much anxiety in religious circles over the apparent instability of the family, arising mainly from the increase of divorce and evidences of wide spread unhappiness in marital relations. Both of these phenomena are undeniable. There is an upward curve of divorces and it parallels evidences of growing strain in the relations of the sexes. The public has been following the unhappy marriages of children of the White House, but with sorrow and not with criticism. It is as if the distress of this notable family symbolizes a more universal trouble.

What are the causes of this unrest and unhappiness? Have devotion and sanctity in marriage been washed out of modern life? Is society entering an age of increasing promiscuity? Will the great fact of sex, which has meant idealism, marriage, children and a life-long comradeship between one man and one woman, mean something different in the future, possibly transient marriages and the rearing of children in public nurseries and schools? I think not.

The significance of what is happening, it seems to me, is that society is passing through a profound social reorganization—economic, political, religious, moral. Everything is upset and will be more upset before it is righted finally. Society, let us hope, is passing into a new era of freedom, probably through tyranny and great suffering. The suffering has begun, also the struggle and the tyranny, and the home is sharing in the experiences.

In the first place, the unusual economic distress has struck the home a hard blow. Young people in great numbers cannot marry, and if they marry they cannot support the three or four children that every healthy pair ought to rear. People should be able to marry when they are young and adjustable, when their physical vigor is at the maximum, rather than when they are older and more fixed in their habits. Delayed marriages mean greater strain between temperaments.

* Dr. Tippy is Executive Secretary of the Commission on Church and Social Service of the Federal Council of Churches of Christ in America. The article was written jointly by Dr. Tippy and his wife, Zella Ward Tippy.

But deeper lying than the environmental upheaval is the revolt of women in all lands against an unequal status in society. Few consider how recently suffrage was granted to women, that educational opportunity is a recent acquisition, and that against all their deeper instincts acquired by ages of unselfish devotion in the home, women who must work outside the home are obliged to fight for a chance in medicine, law, business and the trades. In the ministry they do not have "a look-in."

Men have always been free physically. They could wear what clothes they liked and go where they pleased. Women until recently could not go about unaccompanied. They could not live freely and naturally. Their dress was unnatural and repressive. They can still never forget that they are women, and live as freely as men live.

Against this unfair and really cruel situation women are everywhere in revolt, many violently, millions silently, but most women resolutely. The divorce curve is registering the domestic aspect of the condition.

Deeper lying and more permanent than the conflict between the sexes are the psychological differences between men and women. Whatever the origins, whether constitutional or growing out of ages of life in the home and the care of children, women live more in the affections than men. They want to be understood and loved without speaking. They care less about sex and more about a spiritual comradeship and devotion. They have been taught to endure and to wait in the home while the men have ranged abroad in action. When the husband is selfish, or slow to see, or disloyal, they tend to suffer in silence or to break into violence.

The situation is further complicated by the inevitable differences in personality which obtain irrespective of sex. Two young people who marry are bound to be variant mentally and spiritually, and they enter the intimate associations of marriage from different homes and educational backgrounds.

I have dwelt upon these causes of marital unhappiness because the first requisite to a program of service to the family by the church is to understand the causes of trouble. It is apparent, I think, that the causes mentioned are so deep-seated that they cannot be quickly removed and some of them perhaps never wholly removed.

Certainly the social revolution which is in progress is a work of generations. Secretary Wallace said to the December meeting of the Federal Council of Churches in Washington that it would take a hundred years to complete the transition from the traditional individualistic American society to the more socialized state of the future. It must be apparent to most people by now that the nation faces a period of economic hardship and that we shall be fortunate if this country escapes the more violent forms of change. It will be harder before it is easier for young people to marry and for men to maintain households.

But husbands and wives are drawn together by struggle if they are prepared for it in the beginning. If two who love each other are willing to share hardships rather than to endure them apart, if they can participate as comrades in the struggle to bring in the new era of plenty which lies ahead of society, they will be compensated. They will substitute the diviner happiness which comes from devotion to each other and to a generous cause for the more evanescent pleasures of indulgent living. Children brought up in such an environment, living simply and forced to be self-reliant, will be the stronger for it.

The church will be contributing to the security of the home as it joins in the struggle for a more Christian social order. At bottom it is a spiritual undertaking, since the accomplishment of economic security and plenty is a priceless boon to the family, and lays strong foundations for the development of civilization. It is also spiritual because it demands consecration of talent to the new leadership required in industry and government.

The effects of the revolt of women against inequality upon the relations between husbands and wives are subtle and difficult to adjust. The sexes will understand each other better and get along more happily in marriage when men become more fully aware of these inequalities, and when they get rid of their unconscious attitude of superiority and condescension. It is an inheritance from ages of dominance, which persists unconsciously and in social custom long after it has been abandoned in principle.

Women who work outside the home or who desire to do so must be given free access to business, to the learned professions, to the trades and to government; and in the home the same rights as the husband to property, bank accounts, spending and personal priv-

ileges. Professor Paul Popenoe, recognizing that such matters are prolific causes of marital irritation, has recently gone back to the headship of the husband in the household. But in my judgment it will not work, because it means the subordination of the wife. There will be friction and a rising divorce curve until there is equality and comradeship, each taking the lead by mutual agreement where he is most competent. This more ideal basis of marriage, while seldom perfectly attained, is yet practical and much more possible of attainment than the dominance of the woman by the man.

I have also pointed out the psychological misunderstandings between the sexes and the inevitable differences of personality and background between two people, no matter how long they have been friends or how intimately they have known each other. These adjustments may be greatly helped by a more careful selection of life partners, and by definite instruction concerning the physical and psychological needs and reactions of each.

Since the solutions of these problems are so largely educational and spiritual, the church has a great opportunity in the training of the youth for marriage, and later in relating the new comrades to the forces of religion, which make for unselfish devotion and the power to hold through to the end.

This article has expressed points of view which may seem pessimistic. They are not pessimistic but the situation is exceedingly grave. It would be pessimistic were it not that there is something deeper than anything that has been said. It is the eternal strength of the family. The home is in the keeping of God.

Nothing has revealed the inherent vitality of the family more conclusively than the depression. Mr. John Elliott, organizer of the Hudson Guild in the tenement section of the West Side of New York, said to a regional meeting of the American Social Hygiene Association, that he had been astonished at the loyalty and strength of tenement house families under the trying conditions of unemployment. The members had stood by each other and had held together in a way that nobody could have believed possible. The family, he said, has shown itself stronger in the terrible ordeal than industry, or the school, or the state itself.

It has been no wishful thinking of the sociologist and the religionist that the family is the fundamental institution of society.

The family would have broken down long ago under the pressure of sex desire, incompatability between many of the partners and economic insecurity, had it not been grounded in the nature of things. Since it is necessary to the continuance of the race, the nurture of children and possibly equally to the spiritual development of adults, the Creator has linked the family to tremendous and indestructible forces.

What are these forces? The most powerful is the overwhelming attraction which draws a particular man to a particular woman,—an attraction so subtle, so powerful, so absolute, so ennobling, that the two become, in the language of Scripture "One flesh." A purely sex attraction is ephemeral, but such a love is spiritual, and relatively or actually permanent. There follows upon marriage inspiring goals and the happiness of the new home, than which there is nothing higher, and the comradeship of two human beings henceforth never to face the world alone.

In these dangerous times the world is needing staunch character above everything else. For good or for ill character is mainly formed in the home in early childhood. The qualities which made the older American life strong—honesty, unselfishness, loyalty, public spirit, faith in God—were forged in Christian homes. Men and women, devoted to each other, working and struggling together for their children and rearing them in the fear of God, made the home strong and the social fabric strong, and they themselves took on much of the likeness of the Heavenly Father.

Possibly we should not look for perfect solutions in a world in which there are few if any perfect solutions. Young people should be taught to expect problems and to make reasonable adjustments in their marriages. They should be taught and disciplined to be just and devoted, to stand up to life and its obligations, and to rely upon God. But there are enough happy marriages—indeed they are the majority—to justify the immemorial hope of youth for happiness; and enough ideal marriages, such as the Browning's which stand up like mountain peaks, to challenge and inspire every young man and woman whom God has brought together in the mystery of love.

"Our country has not suffered from 'rugged individualism' but from rapacious individualism." J. A. S.

The War Lords in Life's Commonwealth

A Study of the Relation of Business to Vital Religion

By Benjamin Nyce Adams*

THE political condition of China is an exact parallel to the general condition of twentieth century civilization. Let me explain. The Commonwealth of Life is exceedingly multiplex and also intricately complex. In order to administer efficiently the vast and intricate interests which our civilization has developed, it has been necessary to divide the Commonwealth of Life into certain enormous domains and somewhat smaller provinces—not to speak of counties and townships. Now our troubles at the present time arise very largely from the fact that the officers who have been assigned to these various provinces have become war lords in motive and outlook.

Let us follow out this line of thought for a moment and see if it does not enable us in a wonderful way to diagnose our troubles and to map out a hopeful line of treatment for the outstanding ills in our social life.

The Commonwealth of Life is not, like ancient Gaul, divided into three parts—but only into two. There is a Domain of "Practical Affairs" and a Domain of "Spiritual Culture." The former has to do with the multiplex interests which have arisen in connection with man's conquest of his physical environment. The latter has to do with the almost equally multiplex demands of man's spirit in its quest for the good, the beautiful and the true.

The Domain of "Practical Affairs" is subdivided into many mighty provinces which we have time here only to suggest.

The basic needs of the human body have usually been listed as food, shelter, and clothing. In the meeting of each of these three basic needs a mighty army is employed: first, in production; then, in large scale distribution; and finally, in small scale distribution or retailing. There is also the Province of Transportation with all its related problems of engineering and construction.

* Pastor of the Presbyterian Church of Cambridge, Wisconsin.

Back in 1931, W. B. Donham, Dean of the Graduate School of Business Administration of Harvard University, wrote a book entitled "Business Adrift." In it he pointed out that the time has come when two needs must be added to the traditional three basic human needs (mentioned above). These, said he, are self-respect and security. These two provinces belong to the Domain of Practical Affairs but border on the Domain of Spiritual Culture. The vast banking, investment, and insurance structures make up a province whose primary interest should be the obtaining of security for mankind against the haunting fear of immediate physical distress. The somewhat new science and technique of social engineering should likewise rescue mankind from a loss of self-respect through unemployment. There are other border-line provinces such as journalism, the production and distribution of books, the movie industry, the radio, etc. We have not space to discuss them all but must briefly turn our attention to the Domain of Spiritual Culture.

In this domain there are three principal provinces: The Province of That Which Is Good, the Province of That Which Is Beautiful, and the Province of That Which Is True. Many, many subdivisions will suggest themselves. In the Province of That Which Is Good we have to do with personal relationships. We have the relationship of the individual to God. Here is the whole realm of worship and the mystical experience—a realm in which the psychologists have muddled around with the technique of empiricism and have so far produced very little light. However, the fact of worship remains a well-nigh universal fact, and the deepest and most irresistible motives underlying all the activities of life have here their source. The soul does come into relationship to God. The soul also comes into relationship with itself in the peculiarly human activity of self-consciousness. A personality may suffer from various internal discords and conflicts. It is within the Province of That Which Is Good that methods are determined for replacing these internal discords and conflicts with harmony and peace. Likewise within this same province comes the whole area of human interrelationships. The relationship of a man to his fellows comes under the provincial jurisdiction of That Which Is Good. Traditional religion has always had much to say about the motives that should guide our human contacts. Ethics and sociology have to do with the intellectual determination of underlying

principles, and government has to do with the regulation of human relationships in actual life. These all seem like very diverse areas of experience, but they all actually belong to the Province of That Which Is Good, for they all have to do with personal relationships.

The Province of That Which Is Beautiful embraces all the multiplex activities of art and literature. Its media of expression are as multitudinous as the myriad substances of nature and as diverse as are the paths by which beauty reaches the soul. Space forbids us to discuss the special fields of prose, poetry, painting, designing, sculpture, music, architecture, landscaping, floriculture, etc.: but the richness and complexity of this province is self-evident. We need not enlarge upon it.

The Province of That Which Is True has particularly absorbed the interest of mankind during the last century or two. Be it admitted at once that this interest has been largely due to the increasing commerce beween this province and the Domain of Practical Affairs. Truth has promised far more to practical affairs than either goodness or beauty. This has been called "The Age of Science," but scientists have been able to leave the artists' attics and the priests' cells and set up their laboratories in the marketplace only because they were able to barter with the merchants in terms of material gain.

Without taking space to mark out here the well-known subdivisions of the Province of That Which Is True, let us proceed at once to see how the Commonwealth of Life has been disrupted by war lords. Let us admit at once that we have gotten ourselves into the clutches of the war lords through an almost universal fallacy of thought. In dividing human interests into domains and provinces we have fallen into the fallacy that life itself can be divided. In adopting categories for our practical convenience we have forgotten that these categories are merely artificial abstractions. We have assigned business men and clergymen and politicians and artists and scientists to be lords in these various provinces, and they have become war lords. They have capitalized on the fallacy that the Commonwealth of Life can be divided. Let us face the thing squarely. It is the only way we are going to be able to build a happy world. Every one of these war lords and their followers must somehow be shown that our present chaos is the result of the selfish exploitation of his own particular prov-

ince. We must issue a clarion call to drop provincial attitudes and rally to the support of our common citizenship in the Commonwealth of Life.

The first step toward reformation will be to recognize our common guilt. Mr. Henry A. Wallace, the Secretary of Agriculture, in his recent book on "Statesmanship and Religion" tells of the mutual antipathies of scientists, economists, journalists, and professional religionists—the last mentioned being the chief butt of scorn—and then he asks a very challenging question. I quote his words: "Must those of us who believe there is something profoundly significant in religious life hold that as something altogether separate and apart from life in the world of practical affairs or cannot some unity, some broader catholicity be introduced?"*

This unity, this broader catholicity awaits our emancipation from scientists, economists, journalists, and religionists who have forgotten their paramount loyalty to life as a whole.

We are under the domination of religionists, for instance, who try to force certain sections of life at least into fixed forms. Salvation is to be found by segregating certain chunks of life behind stained-glass windows. Or perchance it is to be found by adherence to a certain formula of words. Or again it consists of a certain emotional experience. Let not one word of this be taken as disparagement of ritual or theology or the mystical experience. These are all important phases of the religious life, but the war lords of religion have lost the magnificent vision of Paul which took in the whole Commonwealth of Life and saw Christ as the Unifying Factor, the King of All. How magnificently Paul describes Christ as "the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible (i. e., Practical Affairs) and things invisible (i. e., Spiritual Culture), whether thrones or dominions or principalities or powers (and, shall we add 'war lords'?); all things have been created through him and unto him; and he is before all things and in him all things consist (hold together, R. V. M.)." Here you have the "broader catholicity" for which the world is today unconsciously groping.

But in the meantime the war lords of business are still pleading

* "Statesmanship and Religion," pp. 108-110.

that business is business, and many of them have compromised with the war lords of religion by praying in church on Sunday and preying upon their neighbors all the other six days of the week. Business is not business: it is life! The first personal petition in the Lord's Prayer is for bread—not individual but social bread—"*our* daily bread." The paramount duty of business men is to cooperate with God and society in the fulfillment of this prayer. In the midst of an economy of abundance the only obstacle is lack of vision, conviction, and loyalty to the whole Commonwealth of Life.

If space allowed, we might show how the other war lords have led us astray. The war lords of art with their rallying cry of "Art for art's sake!" have gone to such extremes that the outraged conscience of humanity is even now in the process of revolt. Likewise, the orthodox scientist with his mechanistic creed has orphaned the heart of man, until at last some of the world's great physicists have raised the standard of revolt within the very ranks of science itself. Likewise the war lords of politics marching forward under the constitutional separation of church and state have so secularized government and the public school system that codes of conduct are tolerated in officeholders which would be considered scandalous anywhere else.

What we need today is to reverse the process described on an old English tombstone: "Here lies John Blank, born a man and died a grocer." Our only salvation lies in deserting the war lords in every realm of human activity and in recovering once more our sense of paramount obligation to the whole of life. Divided we fall; united we stand.

From 259 cases of alcoholism which came to him for treatment at Belleview Hospital (New York City), Dr. Alexander Lambert once ascertained the ages at which the largest per cent commenced drinking. Thirty per cent started on their career before sixteen years of age, while 68 per cent began before twenty-one."—*Union Signal*

Economic Aspects of the Liquor Traffic

(Continued from page 7)

tance to the farmer as to reëstablish a satisfactory balance between farm production and manufacturing. The rapid introduction of machinery, organization of distribution on the part of farmers, and governmental limitation on agricultural output together with certain unpredictable hazards have far greater economic significance than the return of legal beer or whisky.

It is true also that the greater proportion of the amount formerly spent for liquor did not go into the purchase of agricultural materials, but into the distribution of the product to the final consumer. Under the present system of control these costs may be lower due to the more efficient distribution, but the tax charges and restrictions on distribution may not leave the agricultural industry any larger total income from the liquor industry than it received from bootleg and home brew sources under prohibition.

Owing to the seriousness of the unemployment situation the people in our great urban centers were more fascinated by the argument that a return of legal liquor would create jobs than by the claim that it would help the farmer. This apparently was a vain hope, particularly so far as a net addition to employment is concerned. Obviously as long as depression and unemployment keep down the purchasing power of our people, any money expended for liquor must be diverted from other products or from savings. It is only when the legalizing of such an industry stimulates business enterprise through an expanding circle of demands that we can expect rising profits and earnings to create additional employment for labor. In fact should the volume of liquor consumed rise very rapidly under repeal the effects of liquor on the consumption of other products through a lessening of their demand might even hinder the revival of business and somewhat prolong unemployment. An expansion of the liquor industry therefore seems a doubtful source of economic salvation so far as unemployment is concerned.

Furthermore, increased employment in the liquor industry itself would actually do little to relieve unemployment. On one hand relatively little labor is employed in the production of both distilled liquor and beer compared to many other industries. On the other hand, the wasteful methods of production and distribu-

tion under prohibition required far more labor in relation to the amount of liquor consumed than are required under the more efficient methods possible under the present legalized system. This means greater economy in labor and equipment. Those who favored repeal on the ground that it would facilitate economic recovery through creating jobs must look elsewhere for a more convincing argument to justify the change.

Probably the strongest argument in favor of prohibition was that it had a wholesome effect on the efficiency of labor through a reduction in the consumption of liquor. To the extent that prohibition was enforced and reduced intemperate drinking among workmen, it was a great social and economic advantage. Despite the lack of measurable statistics on this point, the testimony of a large number of employers attribute the improved efficiency and regularity of labor to prohibition instead of improved methods of production and personnel practice. While all of the marked improvement should not be credited to prohibition alone, it nevertheless has contributed its share. The increased productivity of labor has been substantial enough to attribute a large proportion to these other factors and still leave much to the credit of prohibition. This increased reliability and efficiency of labor has been a great asset during the period of industrial development and mechanization through which we passed.

Due, however, to a lack of proper enforcement in many centers, the speakeasy was beginning to take the place of the old saloon which was the greatest single cause of labor inefficiency in pre-prohibition days. To what extent the legalized sale of liquor in licensed places at present will have the same effect remains to be determined. In Pennsylvania alone since the advent of repeal the State Liquor Control Board has issued over ten thousand retail licenses to hotels, restaurants, clubs, and the like. Doubtless these licenses are becoming too numerous, and many are of questionable validity. Already all kinds of violations are apparent such as illegal sale of liquor, possession of untaxed liquor, illegal possession of charters, and other liquor law violations. The state authorities have instituted proceedings to revoke the liquor licenses of a number of clubs, hotels, and restaurants for law violations. Action has also been taken to revoke the charters of many licensed clubs which state authorities allege are nothing more than

"repeal speakeasies," and which lack either corporate activity, or existence in compliance with the purposes for which they were originally chartered. Whether all this gain can be conserved under the present system is a question that perplexes those who actually are concerned about this problem.

Beyond a doubt prohibition has taught the employer something in industrial relations which legalized liquor will not erase. Prior to prohibition many employers were of the belief that the life of their workers outside the plant was of no concern to them. It has been shown that this view was nearsighted due to the wholesome effects of temperance upon efficiency, regularity of work, and incentive. Too frequently dangerous work, depressing living quarters, irregular employment, and long hours brought about a situation in industrial relations which was further intensified by the use of drink. The concentration of attention on industrial relations and the reduction of the amount of liquor readily available produced a permanent improvement which neither the depression nor the return to legalized liquor are likely to eliminate.

Clearly to the extent that prohibition was enforced it had a distinctly favorable influence. The statistics available, however, are of such a character as to preclude any definite allocation of gains due to prohibition as distinct from those attributable to general prosperity. As an alternative in this situation recourse must be taken to the testimony of persons whose broad public interest can hardly be challenged. It is the conviction of these persons that the reduction in liquor consumption, and especially the abolition of the saloon, had considerable influence in bringing about an improvement in the security and welfare of our wage earning classes.

Particular evidences of this improvement were noticeable in various fields. Industrial insurance and home ownership increased. The number of savings bank depositors increased. Installment selling was encouraged because of the increased reliability of purchasers to meet payments. Moreover, social service agencies noted progress in the self-sufficiency among families previously dependent on charity. While these gains may largely be accounted for by the higher earnings during prosperity, nevertheless the fact cannot be disregarded that a larger volume of earnings was diverted from drink and contributed toward this improvement. It is possible that the depression would have found

our people less able to bear the brunt of unemployment, if the rise in our national liquor bill had not been checked.

Despite these favorable indications, it is still a question how far external compulsion can go in developing a thrifty population. Even if prohibition had been enforced with utmost effectiveness, the use of funds diverted from liquor would nevertheless be a matter of individual choice. Thrift, temperance, and the wise expenditure of income for the more permanent sources of benefit such as education, houses, and higher living standards result from knowledge and foresight. It is probable that the enormous increase in money spent for public education has done more to bring about these desirable changes than prohibition itself.

One of the arguments used most freely during prohibition was that legalized liquor would afford an excellent source of taxation. Liquor taxes are comparatively easy to collect. They can be raised to high proportions, provide a relatively large and regular income, and, since sumptuary in nature, they are less subject to political objection. Unfortunately, however, such taxes bear most heavily on the poorer people, since the consumption of liquor, in the absence of prohibition at least, absorbs a much larger proportion of their incomes than those of the well-to-do. The tax is, therefore, regressive in effect. Since the amount of tax paid is based on the amount of liquor consumed which is not necessarily a criterion of ability to pay, the tax can hardly be considered a just tax.

The economic aspects of taxation of the liquor traffic have been over-emphasized as compared with the social aspects. This is true despite the fact that during the first seven months of repeal, the legalized sale of liquor in 29 states yielded the Federal government, not including the states, a revenue of $184,923,535. Long before prohibition liquor taxes and licenses were regarded as a means of social control as well as a source of revenue. It should be recognized that the consumption of liquor is primarily a social problem, and no policy of liquor taxation regardless of revenue possibilities should fail to emphasize above all else the social aspects of such taxation. To end prohibition for the sake of inaugurating a regressive form of tax so that, directly or indirectly, taxes on the wealthy can be reduced is scarcely justified. No matter how appealing such a tax may be because of its possibilities of

providing large revenues from a legalized liquor industry, those who sincerely advocated repeal for the sake of temperance surely cannot justify any use of taxes which place the government and the receiver of a large income in the position of profiting from an increased consumption of liquor by the masses of our people. Because of this fact the return of legalized liquor is not essentially a fiscal problem. It is rather a problem for the use of taxation as a means of social control and should be regarded in that light.

The revenues derived from the legalized liquor industry in excess of those secured in the form of general property or corporate income taxes should be used in ways which would reduce excessive liquor consumption. There is not only a moral issue involved, but the progress of a highly complex economic organization should be safeguarded. The income from these sources might be used to provide for an expansion of public facilities such as state and national parks, playgrounds, municipal auditoriums, and such cultural activities as would provide an alternative source of satisfactions more beneficial socially and economically than drink. Possibly if such a policy of utilizing these revenues were adopted, it might not only tend to reduce liquor consumption; but it would prevent governments from too readily accepting the liquor industry as an important source of revenue for general expenditures.

Although the liquor industry has some economic aspects, its

government. Liquor, however, in an economic sense is no ordinary commodity. The wastes in the manufacture and sale are of relatively little economic consequence compared to the social effects of its use. The social and political effects of the liquor problem far transcend its economic importance. The former requires a thorough understanding of social psychology and behavior, if permanent results are to be secured, while the latter should receive the most careful study by experts on legislation and law enforcement.

It has been found by scientific observation that an increase in consumption of liquor in this country invariably constitutes a serious social rather than an economic problem. Since moderation in the use of liquor is fundamental to social benefit, a solution should be sought not only through proper legislation and control; but provision should be made for the necessary cultural, educational, and recreational facilities so that greater temperance may be attained by our people.

A Christmas Suggestion!

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Book Suggestions

By Elsie G. Rodgers

One Year of Repeal by John Haynes Holmes, Christian Century, issue of November 9, 1934.

Here is an article you will not want to miss. We have just completed the first year under Repeal—it is both interesting and advisable to take stock. In this brief but convincing survey, Dr. Holmes sets down a month-by-month record on the basis of reports of city police departments, federal enforcement units, congressional records and news items and editorials. It is a sordid story which the writer sums up in these words: "Present conditions are a grievous surprise and disappointment to the wets. They are neither the one thing nor the other to the drys."

Toward Liquor Control by Raymond B. Fosdick and Albert L. Scott. Harper & Bros., New York, 1933, $2.00.

The question of liquor control is inextricably bound up with every aspect of the whole alcohol problem. With repeal we are face to face once more with this problem in its most acute form. The writers of "Toward Liquor Control" here present a careful and impartial study, in an attempt "to outline broad, general principles and to point the way to methods of liquor control supported by the best opinion and experience both in this country and abroad."

World Affairs Pamphlets published by the World Peace Foundation and the Foreign Policy Association, of 8 West Fortieth Street, New York, 25 cents each; yearly subscription for ten pamphlets, $2.00.

For ministers, directors of religious education and all other leaders in the church who must be informed upon questions of international interest and importance, these brief and readable pamphlets are a find. Significant pamphlets recently issued in this series are "Conflicts of Policy in the Far East," by Prof. George H. Blakeslee, of Clarke University, "America Must Choose," by Henry A. Wallace, Secretary of Agriculture, and "What Economic Nationalism Means to the South," by Peter Molyneauz, of the Texas Weekly.

New Materials Available for Pastors and Church Leaders

Services of Worship for World Understanding and Peace—(15 cents each; 10 cents for 50 or more.)

Program Suggestions for World Peace—(10 cents each; $5 a hundred.) Leaders of all groups in the church will welcome these two pamphlets prepared by the Federal Council of Churches. The first contains a model service of worship in the interests of peace and in addition scripture, prayers, hymns and other appropriate worship materials. The second booklet, as its name implies, offers practical suggestions for a program of peace action for the individual church, for the churches of a community (or a Presbytery) and for the individual citizen. The reader will find in the pamphlet, also, a list of peace materials and the organizations issuing them.

These materials may be obtained through your Presbyterian Sales Agency, at the addresses given below.

Peace and International Relations (A Bibliography)—In response to many requests the Department of Social Education has prepared for free distribution this list of materials available for the study of peace and international relations. While the needs of the average groups of older young people and adults have been kept especially in mind, adult leaders of younger groups in the church will find this list equally helpful in discovering source materials. These are grouped under the following captions: Worship Services; Programs for Single Meetings; Study and Discussion Courses; Additional Materials for Reading, Reference, and Program Building.

A copy of this list may be secured upon request to the Department of Social Education, 1130 Witherspoon Bldg., Philadelphia.

Sales Agencies

Philadelphia
Witherspoon Building

Pittsburgh
Granite Building

Chicago
216 South Wabash Avenue

San Francisco
234 McAllister Street

Minneapolis
1040 Plymouth Building

Selected List of Film Estimates for "Social Progress"

(December issue from NATIONAL FILM ESTIMATE SERVICE)

The Estimates of films here reproduced are offered in response to the action of General Assemby, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Charlie Chan in London (Warner Oland) (Fox) Another typical Chan picture with the unique and ingenious Chinese detective solving a murder case in London and on hunting estate in charming English countryside. Somewhat slow-moving, but suspense is well maintained and Chan lovers will like it.
For A: **Good of kind** For Y: **Very good** For C: Probably good

Double Door, The (Mary Morris, Evalyn Venable) (Paramount) Sinister atmosphere of general unhappiness and impending calamity in 1910-period melodrama laid in old New York mansion. Relentless, iron-willed older sister dominates family till charming young wife of brother turns tables. Grim, clean, suspense good.
For A: **Good of kind** For Y: **Good of kind** For C: Too gloomy

Have a Heart (James Dunn, Jean Parker) (MGM) Amusing little comedy about ordinary people of real human quality under slangy exteriors. Pathos and sentiment constantly eased by thoroughly laughable stuff from Una Merkel and Stuart Erwin. Jimmie and Jean are an engaging hero-heroine pair.
For A: **Pleasant** For Y: **Amusing** For C: **Amusing**

Marie Galante (Ketti Gallian, Spencer Tracy) (Fox) Notably good mystery about catching of international spy by secret service of various nations, saving Panama Canal and averting world war. Charming little French heroine, innocently involved in grim situation, furnishes solution and much audience enjoyment.
For A: **Very good of kind** For Y: **Good** For C: Very exciting

Mrs. Wiggs of the Cabbage Patch (Pauline Lord) (Paramount) Excellent production, reflecting genuine atmosphere, sentiment, humor and pathos of famous story and the great human appeal of its heroine (delightfully portrayed by Miss Lord) with her fine example of cheerful philosophy and courage in adversity.
For A: **Excellent** For Y: **Excellent** For C: **Sad but mostly fine**

One Night of Love (Grace Moore, Tullio Carminati) (Columbia) Absurd title for musical picture of quality, with fine music and much human interest. Temperamental heroine is raised to operatic greatness by dominating maestro, notably acted by Carminati. Bit overdrawn, some needless sophistication, but mostly wholesome and enjoyable.
For A: **Very good** For Y: **Mostly excellent** For C: Probably good

Peck's Bad Boy (Jackie Cooper, Thomas Meighan) (Fox) Resembles book only in title. Simple, appealing story of boy life and little hero's fine, understanding relationship with father until scheming relatives inject temporary unhappiness and misunderstanding. Some pathos but mostly amusing, wholesome, and human.
For A: **Pleasing** For Y: **Very good** For C: **Very good**

Sales Leaflets Published by the Department of Social Education

May be obtained from any of the Presbyterian Sales Agencies Listed Below

Have This Mind in You *(Temperance Worship Service)*	.02 single copy
	1.00 a hundred
My Temperance Declaration	.75 a hundred
Alcohol As Food	.02 single copy
	.50 a hundred
Alcohol—Its Influence on the Body and Mind	.04
	2.00 a hundred
Alcohol and the Liquor Problem	.10
Beyond War	.10
My Personal Peace Pact	.75 a hundred
The Church and Race Relations	.04
The Church and the Social Question	.04
Ideals of Love and Marriage	.05 single copy
	4.00 a hundred
What Your Church Can Do in Social Service and Industrial Relations	.05

Witherspoon Building, Philadelphia; 156 Fifth Avenue, New York; 216 S. Wabash Avenue, Chicago; Granite Building, Pittsburgh; 234 McAllister Street, San Francisco.

Free Leaflets to Be Secured by Writing to the Department of Social Education

1130 Witherspoon Building, Philadelphia

No more than 2 copies of each pamphlet will be sent on any 1 order

A Presbyterian Program of Temperance Education
Sex Education in the Home
Keeping Fit
Report of the Committee on Marriage, Divorce and Remarriage
The Value of Law Observance
The Presbyterian Church and Prohibition
The Presbyterian Church and World Peace